

THE RECORDER.

BOSTON : THURSDAY, SEPTEMBER 2, 1847.

Meeting of the Board.

This event draws near, it seems to awaken a feeling of high expectation and general interest. This important meeting combines the interest of a whole host of anniversaries, and draws together a greater throng of ministers of the gospel and of the piety of our churches. The important principles discussed and established, the great interests directly and indirectly involved, and the weight of character and strength of mind thrown into its deliberations, give to the occasion a magnitude far exceeding the amount of pecuniary means which may be placed at the disposal of the Board. In the present instance, there are many considerations which must add to the value of the approaching anniversary. It is to be held at a place in easy communication with some of the remotest parts of our common country; and will bring together many long and widely parted friends; and many noted ministers, who have only heard of each other by the hearing of the ear, will then see each other face to face. The appointed place of meeting, besides its own merits of interest, has, in its appurtenance and its vicinage, some of the chief of those mighty works which God has made to teach his creatures, through works, how they may serve. Moreover, the liberal arrangements of many of the lines of railroad communication increase the indifference which will help to swell the concourse of the friends of missions.

This is an object which must ever awaken the soul of every true disciple of that Master, whose last command, till it is completely obeyed, consumes all his followers to engage in the universal spread of his gospel. What misnomers the epithets, and their meaner successors were, we need not tell, further than to point to the Roman empire quite christianized through their labors by the fourth century. From the 8th to the ninth century, the work was energetically advanced among the rough barbarians of the west and north of Europe. Hardly had the world over been held, self-denying and soberous servants of the cross than Patrick, the evangelist of Ireland in the fifth century; Columba, among the Gaels and Hebreans in the last part of the next century; or Boniface, the apostle of Germany in the eighth century, with his scholars, Gregory, Siurus and Alaser; or Anselm, who planted the cross in Denmark and Sweden, in the ninth century of our era. True it is, that the faith in the hands of those good men, became more and more defined by asperities, and adiastole with error. But it is also true, as Coleridge has somewhere said, "that it is the special honor of Christianity, that, in its worst and most corrupt form, it cannot wholly separate itself from morality; whereas the other religions, in their best forms, have no connection with it."

If we desisted to protestant times, we shall find evidence, that the spirit of missions has ever been felt by good men. Edward Brewerton, a learned antiquary, and professor in Gresham College, who died in 1613, wrote a curious quarto, containing his "Inquiries touching the diversity of languages and religions through the world." He thus gives the sum of his investigations: "It will be found upon examination, that the best proportion and histories do persuade me to be true, that christians never near about a sixth part of the known inhabited earth, Molossia, a fifth part, (not, as some have exceedingly overblown, half the world or more); and Indians two thirds, to be sixtis sixe lines." If these estimates of the comparative numbers of christians, Mohammedans and idolaters, were, appearing near correct, the proportions are already greatly changed in less than two hundred and fifty years. According to the best and most recent estimate, the Christians, nominal and real, are nearly one third, the Mohammedans about one eighth, and the Pagans less than one half, of the population of the globe.

All present appearances indicate a still greater and more rapid change in the relative proportions of these three kinds of religion. The Mohammedan religion is evidently on the wane, and its powers are enabling into polytheistic weakens on every side. Paganism is sinking below contempt, and will scarce say anything but the overgrowth of civilization to stave it out of the world. Christianity alone is decidedly in the ascendant; and this one consideration is enough in import to the activity of modern missions a character of moral sublimity, and almost to revive the spirit of prophecy.

To the Puritans this was a season of abounding interest. The extension of the bounds of Christ's kingdom was the main object which sent our fathers to these shores. The results already have far exceeded their anticipations; and have caused almost a whole continent to change hands, passing out of the possession of heathenism, into christendom, which is no where in better form than here on its newest ground. Cowell had a plan, interrupted by his death, for consecrating the Romish propagandists, by a grand missionary institute under the auspices of his government, with an annual appropriation of ten thousand pounds, more than equal to ten-fold the amount in our times. We know how the burning soul of Jonathan Edwards sighed and languished from day to day over the spread of the gospel, and how he gave his almost super-human intellect to the work among the Indians, and how he stirred up the minds of christians abroad, to convert of prayer for the coming of the kingdom of Christ. About the same time, in 1741, the excellent Dr. Dodridge was endeavoring to introduce a plan for foreign missions, in almost every feature identical with that which is present time so successfully at the school of the pines.

Nothing can be more safe, than that, while christians shall live, the spirit of missions can die no more; and that while christians shall be actually spreading itself abroad, the spirit of missions will more vitally pervade its frame, and impel it to the height and fulness of its power and dominion over the earth.

Let him who thinks of these things, and feels them, pray for the blessing of God upon the next meeting of the American Board.

Some Last Words.

It is with deep sorrow, that we notice the effect produced on our neighbors of the Christian Register, by our comments occasioned by recent articles of theirs as to Model Tractarianism. We are conscious of pure motives, and of the kindest personal feelings toward them; and on no account would we give them the slightest cause of just offence. But the irritated and captious nature, (for such it seems to us,) which our remarks are met, we feel bound to take as an intimation, that the discussion is unpleasing to them, and that they would prefer to have it ended. In this we are willing to gratify them, though we are reluctant to leave the subject when we had not as yet begun to draw out the strength of our argument.

We will, for the information of our own readers, state the present aspect of the case. The recent editor of the Register had expressly and repeatedly avowed his fervent belief in the doctrine of a Model Trinity; and this in connection with statements of that doctrine, which would be acceptable to any who may ever have held it. This

gave rise to much, not only by us, but by our opponents of the Register. That paper, for the week before last, contains an editorial article, which as we think, bears considerable fatal weight against us, though we hope not insuperably. As to this, we will patiently follow Mr. Clegg's advice, which it recommends to us, and "wait for vindication" of ourselves.

The only matter we would mention is, that we are told by authority, that the late editor, [Mr. Morrison] accepts the strictures which appeared in the Register, on his remarks on a Model Trinity. As those "strictures" were altogether opposed to his "remarks,"—and so his sentiments are now given in another form, which the Register pretenders to this is to be "purely Unitarian"—we conclude that this is to be taken as a hasty and decided case of recantation. We are truly sorry to see an estimable man going back from the truth; instead of pressing on, as we hoped, till he should pass over into the region of a consistent and scriptural orthodoxy.

In this connection we may as well take occasion to say, that the Christian World of August 18th contains a long communication from a Unitarian, of an excellent spirit, entirely rebuking the editor of that paper, for his uncharitable treatment of the Recorders. This circumstance is a gratifying proof, that, among the Unitarians, there are men, who in spite of theoretical errors, are to be loved and esteemed for their christian candor and integrity of spirit.

Boston Academy of Music.

FOURTEENTH ANNUAL MEETING OF THE TEACHERS' INSTITUTE.

The Teacher's Institute of the Boston Academy of Music, has at length grown up into what may with much propriety be called an ANNUAL MUSICAL FESTIVAL. Our report of its proceedings last year seemed to be well received that we have thought, as well on account of the importance of the subject, as the gratification of our readers, that a portion of our paper could not be occupied with more useful or interesting than a sketch of these musical proceedings.

The instructions given in church music as a spiritual exercise, the distinctions pointed out, and the indispensable qualifications of a successful performance of devotional singing we wish could be heard by all our churches and throughout the land. The importance of congregational singing we was well urged, and met our hearty approbation.

Mr. Webb's instructions and drillings were clear and tasteful, as this gentleman's exercises always are. We wish that our leaders, teachers, and choristers could sit free day to day under such discriminating instructions. We might then look for a most rapid advancement of musical taste and cultivation. A want of general cultivation, however, must strike even the superficial observer of these exercises, as one of the greatest obstacles to rapid improvement. Such instruction as Mr. Webb gives will not be appreciated by an uneducated person. We doubt whether many of his pupils on this occasion could in all cases point the difference between the good and the bad examples he gave them. The fact is a man can only advance in music, in proportion to his advances in other things, and when we are a man comparatively rough and untaughted we may be certain at once that he is in other things generally, so he is also in music. Is a man in his general deportment clownish, boorish, uncivilized, is he so also in music. Such a man cannot, in the very nature of things, appreciate that which is beautiful, elegant, beautiful in music or in any thing else.

The class of this year was highly encouraging in this view of the subject, for we saw there many young GENTLEMEN and LADIES.

The instructions of Messrs. Johnson and Rice were, we believe, [we now less of them] equally acceptable and useful. We must confess, however, that we have some doubts as to the expediency of an attempt to teach harmony under these circumstances. It is, as we appear to us, a difficult and tedious study, and we do not see why we might not as well undertake to teach geometry in ten minutes as harmony. Instruction appears to be much interested in the harmony lesson, and we doubt not that many will be improved from the hints received at the Institute, as to render the exercise most valuable to them.

We come to the public performances. These were well sustained, and of a higher order than we have before heard. The number numbered about six hundred performers, and completely filled the choir and the two galleries on either side. Mr. Mason acted as conductor, Mr. Webb as organist, and Messrs. Brewster, Wm. Mason and Thompson a perfect performance of New Bedford, as pianists. Among the solo singers were Miss Stone, Misses Garcia, Mrs. Turner, and Miss Frost. Mr. Root, Mr. Swift, Mr. Marshall, Mr. Heath of Boston, Mr. Draper, Mr. Lincoln and others, but especially Mr. Chapman, a professional singer from England, whose clarity and beautiful singing added very much to the interest and value of the performance.

On Monday evening there was a performance of sacred music, consisting of hymns by H. St. H. Haydn and others, given with a power hitherto unshown in Boston. At the concert Mr. Stone sang the song of "Mighty King," powerfully. His magnificent voice is admirably adapted to this style, which may be called the grand style. We have never heard any one else that could do justice to this and other similar songs. Miss R. sang in elegant taste and with a just and appropriate expression. The silence of all the audience and trifling was an evidence of a right understanding of her author, and of good taste and judgment.

The singing of Misses Garcia was as usual with these ladies, tasteful, elegant, delightful.

Mr. Chapman sang the song from Handel's Messiah, "The people that walked in darkness." This was perhaps, the most finished performance of the evening. His musical articulation is clear, and he speaks his words correctly and elegantly. In the vocal sounds there is a slight deficiency in the Italian, it is not rare nor is it consistent with a correct pronunciation of the English language, or than a poor effort to imitate it.

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I have said that the inhabitants of this part of Roxbury are poor and badly educated. I might add, also, that they are not as cleanly in their habitation, as they ought to be. Smoking and chewing tobacco render them filthy enough; but these are other sithens which could be named, of a more offensive kind. The whole aspect of the neighborhood is rather unfavorable. I rejoice, however, to hear him say, that within a few years past it has been rapidly improving.

An allusion to the use of tobacco has been made, but the subject requires more direct remarks. The daily use of this drug is increasing; wherever, more frequent than formerly; and the consequence is, not only an increasing debility, but an increase of disease. Impairments, (one of the most serious diseases we have among us) dyspepsia, nervous, hysterical, and a host of tenderness afflictions, are also, directly or indirectly the offspring of using tobacco. In no one point of view, however, are we more loudly called upon everywhere to set our faces against it, than in view of its obvious and certain tendency to promote intemperance.

SAXEY.

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THE BOSTON RECORDER.

THURSDAY, SEPTEMBER 2, 1847.

THE CHRISTIAN OBSERVATOR, September, 1847.
Published by J. V. Barnes & Co., No. 31 Cornhill.

HOLLAND IN MICHIGAN—Informed by a friend in Michigan of the action taken by the Legislature of Michigan in the session of 1846 or 1847, it is reported that the Legislature of Michigan, having passed a bill to prohibit the sale of slaves in the State, have since repealed it. The Legislature of Michigan, in 1846, passed a bill to prohibit the sale of slaves in the State, and it was signed by the Governor. The Legislature of Michigan, in 1847, passed a bill to prohibit the sale of slaves in the State, and it was signed by the Governor. The Legislature of Michigan, in 1848, passed a bill to prohibit the sale of slaves in the State, and it was signed by the Governor. The Legislature of Michigan, in 1849, passed a bill to prohibit the sale of slaves in the State, and it was signed by the Governor. The Legislature of Michigan, in 1850, passed a bill to prohibit the sale of slaves in the State, and it was signed by the Governor. 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THURSDAY, SEPTEMBER 2, 1847.

THE BOSTON RECORDER.

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HOLLAND IN MICHIGAN.—A town has been incorporated in Michigan by the name of Holland, in reference to the settlers who are to occupy it. Seven or eight hundred emigrants from Holland have already arrived at their new home, and others have followed them. Another colony is to be located in Iowa, and a large number of emigrants are starting at St. Louis till the land is selected. Several ministers accompany them, who with their flocks leave the father-land for the enjoyment of religious liberty. They are orthodox in doctrine, and members of the Dutch Reformed Church.

THE AMERICAN BOARD.—The receipts of the American Board for the financial year which terminated on the 31st of July last, from all sources amounted to \$611,460; while the expenditures during the same period were \$564,783. The ordinary expenditures of the Board have been materially increased by the large number of missions and missions-in-aid, (forty in all,) sent to different parts of the world since the last annual meeting. In addition to this circumstance, some twelve or fifteen young men, already under appointment, are expected to go forth in a few weeks.

GENERAL ASSOCIATION OF VERMONT.—We have received the Minutes of the last meeting of this body, and gather from it the following statistics, viz., 13 associations, 126 churches, 96 settled parishes, 42 stated supplies, 60 vacant churches, 51 unlocated ministers, 3 ministers dismissed last year, 16 ordained, 3 ministers dismissed, 5 licensed, 105 aided to the church by profession, 270 by letter, 393 encyclopedias, 1852. Total amount received \$155. Increase 127, decrease 207. Whole number 26,265.

PRESBYTERIAN CHURCH.—We have received a copy of the Minutes of the last meeting of the Presbyterian (Old School) Church. The following table gives a general view of the statistics of that church for two years:

	1845.	1846.
Books in circulation with Gen. Assembly	120,000	120,000
Candidacy for the Ministry	725	120
Ministers	225	225
Deacons	2647	2647
During these three years, there were	100	100
Establishments	70	70
Installations	10	10
Conventions dissolved	60	60
Churches organized and received from other	15	15
Ministers sent to other denominations	15	15
Ministers added to the church on examination	7705	7705
Adult baptism	2000	2000
Whole No. of communicants reported	124,784	129,625
Total contribution for our purposes, millions of dollars	6,029.75	6,665.25

LAWRENCE REQUESTS.—The late Peter Stuyvesant, Esq., of New York, made the following division of his property to the American Tract Society \$5,000; to the American Tract Society \$1,000; to the Protestant Half Orphan Asylum \$5,000. His real estate is estimated by those well acquainted with his property, at about \$20,000,000—presently at \$30,000. He has left one-half his real estate to twelve nephews and nieces; and to three nephews the other half.

FRENCH LIBERALITY.—The following table exhibits the receipts and disbursements of French benevolent societies for the last year:

French Society.	Disbursements.
Revolutionary Society.	15,220,45
French and Vol. Society.	15,220,45
Primary Instruction Society.	15,220,45
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MENIFERIE.—Mrs. Farwell of Cambridge recently deceased, left her entire property, of over \$200,000, to the Baptist Board of Missions and the Newton Theological Seminary. It is stated that Mrs. Farwell, with her husband, the late Dr. Farwell, gave for benevolent objects during their lives equal to \$100,000.

CHURCH OF THE PHAROAH.—This church, under the pastoral care of the Rev. M. Hale Smith, will take possession of their new place of worship, (the Mattheus' Chapel,) next Sabbath. The services appropriate to the opening of the church and the usual hours of worship, being by the congregation. The seats will all be free for one another.

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